

September 20, 1958

Vol. 45, No. 19

# Megiddo Message

*A LONE TREE of noble and mighty  
stature,*

*Beautiful of proportion,*

*Grace and symmetry of shape,*

*Prolific of foliage,*

*Venerable of age,*

*Bespeaks endurance, strength, fixation.*

*So is a lone man who, rooted and fastened  
by the Rock of Ages,*

*Towers above his fellows;*

*Upright, fruitful,*

*Abounding in grace and beauty*

*Of the kind*

*That shades his brothers from the  
winds and heat of life;*

*Dripping daily upon them*

*The refreshing dew distilled*

*In the coolness of the hour before the  
dawn.*

**A PURPOSEFUL LIFE**

Page 3

# Megiddo Message

September 20, 1958 Vol. 45, No. 19  
Percy J. Thatcher, Editor  
A religious magazine, devoted to the cause  
of Christ and published for the dissemina-  
tion of Bible truth alone. The MEGIDDO  
MESSAGE will

- Strengthen your faith in the Bible
- Answer perplexing religious questions
- Give you courage for these uncertain times
- Help you live above the world's moral corruption
- Reveal to you how to develop a character acceptable to God
- Bring peace and stability to your life

PUBLISHED every two weeks by the Megiddo  
Mission Church, 481 Thurston Road,  
Rochester 19, N. Y.

SUBSCRIPTION RATES: One year, \$1.00;  
six months, 50 cents. Make checks or Money  
Orders for all literature payable to the  
Megiddo Mission Church. Please notify  
promptly of any change of address.

Entered as second-class matter, October 15,  
1920, at the Post Office at Rochester, N. Y.,  
under Act of March 3, 1879.

## Instructive Booklets

In addition to the MESSAGE you should  
by all means read the following booklets.  
Each booklet is a complete subject of itself.  
The Bible is made understandable and in-  
teresting to study.

**HISTORY OF THE MEGIDDO MISSION**  
**THE COMING OF JESUS AND ELIJAH**  
**WHAT MUST WE DO TO BE SAVED?**  
**THE KINGDOM OF GOD**  
**THE GREAT APOSTASY**  
**AFTER DEATH, WHAT?**  
**HELL AND THE DEVIL**  
**SPIRITUAL CREATION**  
**THE HOLY SPIRIT**  
**THE SABBATH**  
**TRINITY**

Complete set .....	\$2.25
Single copies .....	.20
History .....	.40

## What Does the Bible Mean to You?

You will find this eight-page leaflet a  
convenient way to create opportunities to  
discuss the truth on various Bible subjects.  
It contains brief and pithy answers to 15  
Biblical questions, some of which are:

- What is man's nature?
- Is heaven to be our future home?
- Will Jesus return to earth?
- Is there a place of torment for the wicked?
- Who or what is the devil?
- Shall earth be destroyed?

As a representative of true Bible teach-  
ings you cannot afford to be without these  
tracts. Send for a supply today.

Price per 100 ..... 50 cents.

### MEGIDDO BIBLE LESSONS

As a further study of the Scrip-  
tures and a guide to daily living,  
we recommend this eight-page pub-  
lication. It is published once every  
two weeks for the purpose of helping  
and instructing our distant friends to  
better and holier living.

It contains items and discussions  
from the Adult Megiddo Bible Class,  
held each Sunday at the Megiddo Mis-  
sion Church.

If you are not acquainted with this  
publication send for a free sample  
copy.

Subscription rates: One year 50 cents

## Your Opportunity to Help

Place a one year's subscription to the  
MEGIDDO MESSAGE in the hands  
of ...

- Your loved relatives
- Your friends— (Protestant,  
Catholic, Jew or Infidel)
- Your local Public Library
- Your Sunday School
- Your College or School Library

## LETTERS

### Comfort Amid Difficulties

Dear Friends:

Thank you for the numerous helpful ar-  
ticles in the MEGIDDO MESSAGE. They are  
really comforting in the difficulties of mod-  
ern life.

Antwerp, Belgium

P. Van K.

### Liberty

Dear Sister:

From the dawn of civilization freedom  
from want and oppression has been the  
longing cry on the lips of many. Through  
different periods of time the free spirit of  
man has rebelled against the cruel and self-  
imposing tyrants. He wanted to think for  
himself, act and worship as he pleased. The  
struggle for deliverance became uppermost  
and when the oppressed mind could no long-  
er tolerate the injustices imposed upon it,  
an all-out battle ensued, and man fought to  
gain liberty for himself and his posterity.

But liberty, often hard won, can be ter-  
ribly misused. The desire to do as we please  
can overstep its bounds. We as citizens of  
the new world must willingly confine our  
liberties within the law of God. The light  
of law is shining brightly now, the dark-  
ness forever gone. Truth given free course  
will liberate and elevate man above himself.  
He will have his wild impulses, natural  
likes and dislikes restrained and corrected  
by the never-failing rod of discipline. From  
then on, pursuing steadfastly, he is on the  
road to the everlasting liberty of the sons of  
God.

South Amboy, N. J.

L. K.

### Christian Love

Dear Sister:

If we love one another, we will not have  
time to bear false witness against our neigh-  
bor. We know that Christian living is no  
easy task. We cannot turn ourselves loose  
to do as we please, but must let patience  
have her perfect work, putting away all  
anger, clamor, and let God have our first  
love. Then we can be assured that many  
waters cannot quench our love, neither can  
the floods drown it. If we let Him have  
first place in our lives, putting Him before  
our friends or family, He will remember  
us when He cometh in the glory of His Fa-  
ther with the holy angels.

Hartsville, S. C.

V. S.

### Companionship with God

Dear Friend:

Sometimes the higher ways of the spirit-  
ual life are attained alone. There is a place  
for fellowship but not here. Eagles do not  
go in flocks; when they soar to the heights  
they go alone. This is a parable on our com-  
panionship with God through prayer. There  
is an aloneness which is characteristic of  
this relationship. In Mark we see these  
beautiful words, "In the morning, rising up  
a great while before day, he went out, and  
departed into a solitary place, and there  
prayed."

Danville, Va.

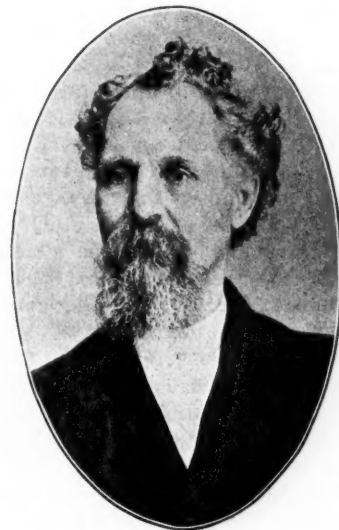
M. G.

## A Purposeful Life

*Institutions are but the lengthened shadows of individuals, men and women to whose vision and efforts they owe their existence. Even so the Megiddo Mission, while in no sense a one-man organization, may be said to be the lengthened shadow of one man, the Rev. L. T. Nichols. To his clear insight into the Word of God and his definition of the plan of salvation we owe our joy in this life and our hope of a life to come.*

*This issue of the MEGIDDO MESSAGE is our humble tribute to his memory.*

*The following address was delivered by Brother K. E. Flowerday, October 1, 1957, at the graveside of the Rev. L. T. Nichols as part of the annual memorial services.*



AS ONCE again we meet at this hallowed spot where sleeps our beloved founder, our former leaders, and others of our beloved dead, let it be with a feeling of gratitude to our heavenly Father for providing us with such noble examples of courage, of righteousness, of holy living, of fully consecrated lives. And as the result of this memorial service today may we who are present leave this hallowed spot with our determination strengthened to live right, and our minds alerted to remember them that have had the rule over us, to esteem them very highly in love for their works' sake, and to meticulously follow the godly example they set for us.

Our memorial service this afternoon is especially dedicated to the memory of our beloved founder, Brother Nichols. One hundred thirteen years ago today a son was born to honest, hard-working parents in the State of Indiana. He was named L T after his father's initials. While L T was still of tender age his parents moved and took up a homestead in the frontiers of Wisconsin. There in the company of Indians and surrounded by wild animals of the forest, little L T began to grow in stature. With no luxuries, and few of the necessities of life, thankfulness and appreciation were instilled into his youthful mind. Being the son of parents who were deeply religious, a sincere reverence for the Word of God was generated within him during his formative years.

As he grew in stature and his mind developed, a curiosity was aroused within him as to the foundation for the beliefs his mother so diligently taught him. Close scrutiny revealed that many of these dogmas had no foundation in fact or in the Word of God. And this early conviction asserted itself again and again as in later years he began to compare the commonly accepted theology of the religious world with the obvious meaning of the Word. Seeking divine truth became the quest of his life, and he could not be satisfied with his work until he had rediscovered true religion.

Our founder was a *realist*. The belief that we and all mankind are condemned because of the sin of our first parents, even though we were in no way involved in that sin; and that the death of Christ on a cross could and would atone for the sins of all mankind who would accept Him as their personal Saviour—though they had no

righteousness of their own—was too much out of harmony with reality for him to accept. It was unfair, it was unjust, it was unreasonable. And it did not agree with the Divine testimony which said: "The fathers shall not die for the children, neither shall the children die for the fathers." "The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

The belief that a loving heavenly Father would enact a law that because His human children disobeyed Him during their short span of three score and ten years He would torment them eternally in fire and brimstone was repugnant in the extreme. And he found the Word of God was clear on that: "The wages of sin is death." "Broad is the way that leadeth to destruction."

And as a realist he could not accept the thesis that though God had always existed, He had spent most of those eons of time in isolation, never creating a world to reflect His glory, nor an intelligent being upon whom He could show compassion, until about six thousand years ago, when in six short days He created the earth, the physical heavens, the sun, moon and stars, and man himself. And he was not obliged to believe it for the Word said: "The mercy of the Lord is from everlasting to everlasting upon them that fear Him," proving that through the everlasting past people had lived to receive that mercy.

He could not believe that as an employer the Almighty could be less wise than His human counterpart, an earthly employer, and reward with full salvation men and women who had never made themselves worthy of it, or even before they had done a stroke of work. And he found the Bible crystal clear on this proposition: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Our spiritual father was a man of *supreme faith*. Once the evidence of God's existence, and the genuineness of the Bible as His word was proved to him, he never hesitated to invest his entire life in doing his Father's bidding—all his time, his money, his talents, his energies, his enthusiasm. Whatever part of God's work needed doing most urgently at the moment he plunged into it with all his might and main; and all in hope of eternal rewards



which he could be assured of, only by sheer faith. And he held that faith steadfast to the end of his life. With the Apostle Paul he said: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." And at the close of a life replete with service to his God he could say again with the great apostle: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

Our noble founder was a man of *fixed purpose*. His goal was to save himself and those who heard him. In pursuance of this purpose he demanded a stricter life of himself than he demanded of others. In a word, he never preached to others until he first had preached to himself. He never asked others to make a sacrifice until he had made it himself. The few of us who knew him in life, and the many who know him only through hearing his powerful sermons read and re-read, know his unbounded zeal and enthusiasm. Time and again he would compare the meager value of the fleeting present with the far more exceeding and eternal weight of glory that could be ours if we would give up the world, and plead with us to make the wise choice. He never failed to warn, to encourage, to stimulate, to urge his hearers on to live right, so they would not fail of the great reward.

Our former leader was an *honest man*. This virtue covered much more than honesty in financial matters, or fair play in his business relations with his fellow men. A house full of gold and silver could not induce him to deny his God, or speak one word less or more than God commanded; to add to or take from the Word of God.

Our founder was a man of *integrity*. For the sake of advantage his judgment could not be swayed to condemn the just or condone the guilty. The wealthy, the person of high station, the one in a favored position with the brotherhood, all were told their shortcomings with the same straightforwardness as the poorest member, and the lowest in rank. He manifested the qualifications for leadership as stipulated by David, the sweet psalmist of Israel: "He that ruleth over men must be just, ruling in the fear of God."

His life exemplified *courage and moral fortitude*. He took the great Apostle Paul as his paragon, and never allowed himself to forget the Lord's words to Moses' successor, Joshua: "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest."

Our founder was *unselfish*, always thoughtful of others. He possessed that love which is "very patient, very kind; never rude, never selfish, never irritated, never resentful, never glad when others go wrong, always eager to believe the best, always hopeful, always patient."

It is our good fortune that such a life should have touched our lives. His unflinching stand for truth and righteousness should be a constant stimulus to us, and his war cry in defiance of all sin and wrong, "Onward, Christian soldiers, forward as to war," should be our battle song today.

Can it be said that he who lies  
So cold and silent in the tomb  
Is dead? Behind him, in a mighty throng,  
Cluster his acts of love, of sacrifice,

Of example; ennobling, inspiring!  
His words, like unto a living fire,  
Still burn within our hearts  
And urge us onward to a nobler aim,  
A better life, a grander purpose.

However, his ultimate potential for influencing others to godliness is not limited to the afterglow of a well spent life. The best is yet to come. Building on the assuring words of Jesus to Martha, we know our brother shall rise again. He met death at its own level by strict compliance with the law of life. Some day soon this very ground upon which we now stand shall cleave asunder, and his grave shall open, and he will be released from death's clutches, never again to be held in its dark embrace.

Then our spiritual father shall stand in the lot prepared for him in the Kingdom of the Messiah. Who among us will be worthy to stand there with him? Shall you? Shall I?

## While God's Champion Sleeps

God's Champion sleeps, and while he sleeps  
A tribute sweet and fair we bring  
Of blossoms formed by the Almighty's hand:  
A symbol of the beauty of His truth,  
A symbol of the work our Champion did;  
But more, a symbol of the life he lived and taught.

God's Champion sleeps, and while he sleeps  
The plan he saw is forward marching still,  
Beneath the angel's strong, protecting arm,  
Safe-guarded, guided, directed toward the day  
When God shall choose that righteous plan to show.

God's Champion sleeps, and while he sleeps  
A noble people carries on, though few.  
But they, though few, are secure and strong,  
And by this Champion they are taught and led;  
And in his cause they cannot fail, for God has said  
That from His hand no man is able to remove  
His chosen noble and elect.

God's Champion sleeps, and while he sleeps,  
Be with us, Lord, upon the battlefield of life.  
Strengthen our hearts and nerves, O Lord,  
To stand the strain of testing and of trials sore.  
Renew our faith and courage, love and hope,  
That others by our side may strengthened be  
To keep in view the vision of that fairer, grander world,  
Supported by the fragrance of a true and noble life.  
No greater tribute may we bring than this—  
While God's Champion sleeps.

If a fettering chain is holding you bound,  
Don't be afraid to break it.  
If it's the first step that is holding you down,  
Don't be afraid to take it.  
If lack of courage and will is holding you still,  
And a fear that you might not make it,  
Go on, do your bit life's problems to fit,  
And soon you'll find that you've made it.

—Selected.

## Knowledge of and Obedience to the Commandments of God Necessary for Salvation

*A Sermon by the Late Rev. L. T. Nichols*

**I**F WE could only become sufficiently interested, we would love to hear the story that Jesus told, the narrative that the Almighty has given and caused to be written for our guidance, and has seen fit to leave us in sixty-six letters, that we may be obedient and gain that long, sweet rest, that beautiful home, that wonderful, never-ending home which neither foes nor death can take away.

We know that none of us have yet had this home. We can now tug and toil and work hard to earn for ourselves what we call a home—but, oh; no one ever got for himself a home: we are only stopping for a time, as we might say. There is that old enemy, Death; one of these days the dread monster will step in and pluck us away, and our home will be left and all its pleasant surroundings with it.

We have no abiding place, says the blessed Word; but we look for a home, "a city, whose builder and maker is God" (Heb. 11:10), a home that can never be taken away; a home from which death can never separate us.

But the question arises, How are we to obtain a home where we can live through all eternity? We want a home whose builder and maker is God; that home not built with hands, of which no one can dispossess us. And we want to gain a life, not simply for threescore years and ten, not simply for three million years and ten, not for three billion years and ten; but a life that will be ours to enjoy, on, and on, as the duodecillions of years march along. Our home continues onward until a decade of millions of years passes by: on and on, and still another decade of millions of years passes by; and our joy is increasing, our comfort growing greater, and our knowledge—we know so little now, but when we have lived a duodecillion of years I think we will know something.

Nothing can satisfy us that comes from man, for we see that "as for man, his days are as grass: as the flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more." We see the testimony is true. "The sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth; so also shall the rich man fade away in his ways" (Ps. 103:15, 16; James 1:11). Consequently it will not do for us to follow our own ways, for we shall pass away as the flower of the field and perish in our own way, the Book says; so we should look for something better, some way that will lead us to the home of glory. There is something for us to do in order to gain that home—we must keep the commandments.

### **The Broad Way versus the Narrow Way**

There are two ways. One is a narrow way that leads to life, and very few are in it; the other is a broad way with a wide gate, and, as the Wise Man says, it ends in death, it leads to destruction (Prov. 16:25); and Jesus adds, "Many there be which go in thereat." This is their

own way, but they do not take into consideration that it is a way of death. But our Master tells us of another way: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13, 14).

The prophet says, "Ask for the old paths" (Jer. 6:16). Jesus says in Matt. 5:20, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Not in a single instance shall a man or woman be permitted to pass into the realm of Jehovah and enjoy its riches and pleasures unending, its glory, its power, its knowledge, its beauty, and life eternal, whose righteousness does not exceed the righteousness of the scribes and Pharisees. Do you think Jesus told the truth? He did. And Paul, when put into the ministry, proclaimed the same thing. He said, "Christ is our righteousness"; and John and all the other apostles tell us the same story. Jesus said, "I am the bread which came down from heaven." These words of truth are the bread, the spiritual Christ. This is what we must eat in order to live.

Now, if our righteousness must exceed the righteousness of the scribes and Pharisees, and that righteousness consists in doing all the commandments as the Lord has commanded us, do we not see an old way that is different from the new? If the people were educated and really believed they must exceed all others in righteousness, and that our righteousness was to observe to keep all the commandments, do you think your Bibles would lie on your shelves and we ask you for a text here and there and you go away down through the Bible and not a single one of you know where it is? I tell you nay. Your Bible would not lie on your shelf until you could write your name in the dust that had accumulated upon it, but it would be your daily companion. You would be searching and studying its pages; you would do, as in the days of our Master. He said to the surging crowd assembled before Him, "Search the Scriptures: for in them ye think ye have eternal life: and they are they that testify of me." Then He adds, "And ye will not come to me that ye might have life" (John 5:39, 40). He does not stop there; in John 6:44, 45 we read: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

This is the condition of the world at present. Will they lay aside their early education? Will they lay aside their preconceived notions? Will they say, "I will read what I believe in that Book, or throw it away"? No; and still they cannot read *their* faith there. We can read our faith. You remember Paul, in his letter to his Ephesian brethren (3:4), said: "Whereby when ye read ye may understand my knowledge in the mystery of Christ." If you believed this you would go to reading your Bible; and then you would begin to understand it, for understanding



comes by reading, as the testimony declares unto us. And you will have faith. How does faith come? "Faith cometh by hearing, and hearing by the word of God" (Rom. 10: 17). No individual that has a faith which does not come by reading the word of God has the "one faith" (Eph. 4: 5).

#### A Thousand Faiths versus the One Faith

And now look out into the broad way and we find more than a thousand faiths in the land, and the Book says there is but "one faith." Something is materially wrong. Why? because they do not have a faith that comes by reading the word of God: and, I tell you, you must have a faith that comes by reading this Word. We not only have a faith that comes by hearing the Word of God, but we give you the "thus saith the Lord"; we give you the chapter where God has said so every single time. Is there not a wide line of demarcation made between the two ways? for we search the Scriptures, and they do not.

All Christendom have a way that seems right to them, but "the end thereof are the ways of death." He says, "And it shall be our righteousness if we observe to do all these commandments before the Lord our God, as he hath commanded us." Let us begin to search. "Wherefore," he says, "it shall come to pass,"—now, remember your way may seem right to you, but "it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers." My! what a blessing! the *covenant* and the *mercy*!

We must let God's Word be paramount to everything else, and walk in obedience to it; then we can be His disciples, and can get all the blessings in the covenant made with us. "He will keep the covenant"—what covenant?—"that he sware unto your fathers."

Away back when I was a boy sixteen or seventeen years old, I loved my Bible and implored my friends and neighbors to study its pages. One man said to me,

"My son, do you think it is necessary to read and understand the Bible and keep the commandments of God?"

"Yes, sir; that is what the Bible says."

"Oh pshaw!" he said, "I don't care for the Bible! Do you think all these learned men that are graduates from the colleges and have received their diplomas wouldn't know if that was right?"

That is just what they say now. I went on studying my Bible, and at noon and intermission I was happy if I could get some schoolmate to come and listen. It was all the play, all the joy I wanted. I had only to read a text once and it was inscribed on my mind. This man said,

"It is too bad! don't let all this talent be wasted; don't go against all these educated men. Do you think you, a little lad of seventeen, can go out and face the world and tell them they are wrong? for if you are right, all the world are wrong."

I told him the Book said they were all wrong. "Oh, never mind the Book!" he said, "maybe that is wrong."

I *know* the Word of God is true. The way is well established and beaten by the prophets of God. "Wherefore it shall come to pass, if ye hearken to these judgments, and keep them, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers"; and you will never get it without. Hence, as I said to you, do not forget the 7th chapter of

Deuteronomy and the 12th verse, for herein lies your salvation. If you and I ever get any mercy, it is because we hearken and walk in obedience to all these commandments. There is no other way but to hearken and do.

But we look around us and the world are all doing what is right in their own eyes, just opposite to what He commands them to do; but I have just read that you must do what is right in the eyes of the Lord. I want to call your attention to what He says in Deut. 12: 8, "Ye shall not do"—He first tells you what you must do to obtain the covenant and the mercy, first gives the affirmative, and then, to make it more simple, gives you the negative, and tells you what you must not do—"Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes." You are not to do whatsoever seemeth right to you, for "the end thereof are the ways of death"; but you must do whatsoever is right in the eyes of the Lord, as we read to you in the 7th chapter.

And He says in chapter 10: 15, "Only the Lord had a delight in thy fathers to love them [and I wonder who of all others in this earth?] and he chose their seed after them; even you above all people, as it is this day." Now this is not the way that seemeth right to men; they say, "Oh, how I testify the love of Christ to me!" But He loves only those who keep His commandments. I want to read verses 12, 13, "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul; to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?"

Oh, blessed be God! First, remember, let it be settled and firmly rooted, God will never require an unreasonable thing, never command one thing not for our good. All things shall work for good to those who will obey God, there are no two ways about it; all the letters that came from God declare it. Do not say, "I don't know how it will come out"; do not fear, do not tremble. "All things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8: 28).

"Behold the heaven and the heaven of heavens are the Lord's thy God, the earth also, with all that therein is" (Deut. 10: 14). Do not fear; serve Him. Then He adds, "Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people as it is this day. Circumcise therefore the foreskin of your heart and be no more stiffnecked." Tear down every imagination and every high thing that exalteth itself against the knowledge of God. Tear them away from your heart, and bring every thought into subjection; bring into captivity every thought to the obedience of Christ, and you will have the mercy as sure as Abraham obtained it; and the Lord sware by Himself because He could swear by no greater.

Let me ask you, Is what you have heard today the voice of man or the voice of God? Is it my *ipse dixit* or His own words? Believe what He has said and keep His sayings. Listen to the voice which says, "Ask for the old paths, where is the good way, and walk therein." Amen.

---

The only freedom worth possessing is that which gives enlargement to a people's virtues.

## Editorials . . .

### The Value of Time and Knowledge

**L**ET me call your attention to the importance of improving your time. The infinite value of time is not realized. It is the most precious thing in all the world; 'the only thing of which it is a virtue to be covetous, and yet the only thing of which men are prodigal.'

"In the first place, then, reading is a most interesting and pleasant method of employing your leisure hours. All young people have, or may have, time enough to read. The difficulty is, they are not careful to improve it. Their hours of leisure are either idled away, or talked away, or spent in some other way equally vain and useless; and then they complain that they have no time for the cultivation of their minds and hearts.

"Time is so precious that there is never but one moment in the world at once, and that is always taken away before another is given. Only take care to gather up the fragments of time, and you will never lack leisure for the reading of useful books. And in what way can you spend your unoccupied hours more pleasantly than in holding converse with the wise and the good through the medium of their writings? To a mind not altogether devoid of curiosity, books form an inexhaustible source of enjoyment.

"It is a consideration of no small weight that reading furnishes material for interesting and useful conversation. Those who are ignorant of books must, of course, have their thoughts confined to very narrow limits. What occurs in their immediate neighborhood, the state of the market, the idle report, the tale of scandal, the foolish story, these make up the circle of their knowledge and furnish the topic of their conversation. They have nothing to say of importance, because they know nothing of importance.

"A taste for useful reading is an effectual preservative from vice." Especially is this true of the Book of all books, the Bible, which should stand at the head of the list and be a daily study. Through its principles the fear of God is implanted in the heart. It is the only sure safeguard to character and the foundation of all true religion. It quickens our sense of duty to ourselves, our God, and our fellow man. It unfolds our responsibilities, strength-

(Continued on page 12)

### Truth Crushed to Earth . . .

Truth, crushed to earth, shall rise again,  
The eternal years of God are hers;  
But Error, wounded, writhes in pain,  
And dies among his worshippers.

**T**HE famous words of the poet express an eternal principle. In the sphere of science, men may be ignorant of truth, they may resist it, they may ridicule it. Yet ultimately truth prevails.

So likewise in the realm of divine truth in which God defines moral rectitude and His plan for the redemption of this earth. We know that God's initial step in dealing with man upon earth was the creation of truth: "God

said, Let there be light [truth]; and there was light" (Gen. 1:3). Once created, truth is indestructible. It may be crushed to earth; it may be obscured by the darkness. But it cannot be destroyed.

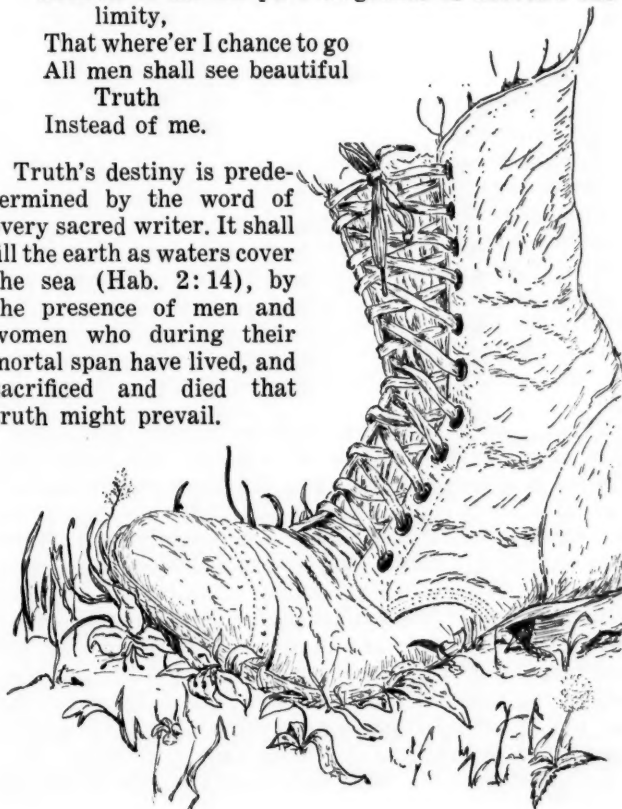
By what process or power does truth rise from beneath the heel of the oppressor? Truth rises, not when men seek technical information to worst an opponent in debate, not when men seek to use truth as an instrument of policy or expediency. Truth rises when earnest men seek the highest and noblest course which Heaven offers. Truth rises when men seek eternal salvation, when their hunger and thirst for the individual righteousness which truth can bring is paramount to every other desire.

Truth is not a toy to amuse man in his leisure hours; it is not a tool to enable him to secure temporal advantage, though truth has been used for every ulterior purpose. Truth is the mind of God, the will of God, the love of God, the holiness of God. If such truth does not dwell in human flesh, then it is crushed to earth. The inquiry of truth is the wooing of it; the knowledge of truth is the presence of it; the belief of truth is the enjoying of it; the assimilation of truth is the living of it, the translation of it into human flesh.

Arise, beautiful Truth, and dwell in me,  
My heart shall be thy holy shrine;  
Without thy presence, what am I?  
Worthless clod—poor shrunken mind;  
With thee I am monarch of life, death, the present,  
the future—  
All things are mine.

Arise beautiful Truth, possess my soul completely,  
I am emptied of mediocrities;  
Fill me, enrich me,  
Breathe in me the pure fragrance of heaven's sublimity,  
That where'er I chance to go  
All men shall see beautiful  
Truth  
Instead of me.

Truth's destiny is predetermined by the word of every sacred writer. It shall fill the earth as waters cover the sea (Hab. 2:14), by the presence of men and women who during their mortal span have lived, and sacrificed and died that truth might prevail.





## Roses of Bethany or

**I**N THE writings concerning the life and work of Jesus there are numerous incidents related from which excellent lessons may be drawn. Not only what Jesus said is instructive to us, but also, what certain individuals did whose lives were touched by His. Out of the many such incidents we shall herein consider two of them. They are told simply and in few words but they teach essential lessons for all time.

The first happened at Bethany. Jesus had been invited by one, Simon, to a supper. While there, Mary, the sister of Lazarus whom Jesus had raised from the dead, took "a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment." His host had evil reasonings concerning this act, and one of the Twelve protested. But Jesus highly commended the woman, in that she did what she could, having come beforehand and anointed His body for the burying.

The other incident happened just after Jesus' death on the cross. The story is related thus: "After this Joseph of Arimathea, who was a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him leave. So he came and took away his body. Nicodemus also, who had at first come to him by night, came bringing a mixture of myrrh and aloes, about a hundred pounds' weight. They took the body of Jesus, and bound it in linen cloths with the spices, as is the burial custom of the Jews" (John 19: 38-40).

There is no denying that both these deeds were honorable. It was well, that while the situation with Jesus' disciples was as bad as it was then, that someone like Joseph and Nicodemus came along and helped with the burial. But we all cannot fail to have a warmer feeling for Mary than we do for the two men of prestige from the Sanhedrin. Mary brought her precious gift while her Lord was alive and active. She presented her gift and performed her act of love openly and in all sincerity because of her love and respect for Jesus who had brought her the true way of life. She did what she could; she did it when she had the opportunity. She expressed her gratitude to her Lord when she realized her indebtedness to Him.

On the other hand, while we respect the gifts of Joseph

of Arimathea and Nicodemus, we do not have the warmth for them. When Jesus was proclaiming His message and doing his works of mercy and kindness, they, knowing that Jesus was from God, did not openly confess Him and follow Him. They knew Judaism was becoming outmoded and that Jesus had the true way of life but they did not support Him. They did not express to Him while He was among them and while they had the opportunity, their gratitude for the knowledge He brought to them. They did not give Him the joy while He lived to know that they believed His message. We wonder, did they defend Him before the council as they should have?

In short, the contrast between the two incidents is this: Mary brought her alabaster box of precious ointment while Jesus lived; Joseph and Nicodemus brought it after He was dead.

Now, what type of persons are we? Are we like Mary, or like Joseph and Nicodemus? Do we send our flowers or do kind deeds to those dear to us, to those to whom we are indebted, or to those in need, while they live and can appreciate them, or do we neglect to do the kindly deed and then mourn in sorrow when such a one passes into the realm of the dead?

Christians have a responsibility in this world. They cannot live unto themselves. They must consider their fellow laborers in the gospel. They must also consider those who are in the world and are not yet of the Master's fold, but who hunger for truth and righteousness and who will in time believe. The Christian way at best is difficult. Its disciplines, denials, constant oppositions have caused many to lose faith, and, discouraged and weakened, take another course in life. Also, there are those who are tossed about by the billows of the world and long for a harbor where truth and peace reign supreme.

Herein lies our opportunity.

We cannot give the alabaster box to Jesus but we can do deeds of kindness for the least of His brethren.

There is no need to dream of the great things you would do if God had made you a great statesman, or a minister, or a doctor. No need to dream how you would bring reforms into the land and create peace and prosperity for all. No need to dream how you would cause a spiritual reformation in the land, and how by your preaching you would move multitudes to God. And no need to dream how you would remove pain and suffering in countless homes. No, there is no need to dream of how you could rule a nation when you neglect to act justly with the few employes in your charge. No need to imagine yourself bringing multitudes of people to God when you fail to help the needy soul near you or to visit the poor, the sick, the widows and orphans and give them the spiritual nourishment they crave and which you are able to give. And there is no need to dream of healings on a large scale when you do not heal broken hearts by kind words of sym-



# Lilies of Arimathea?

pathy or encouragement which you *are* able to give.

Remember Joseph of Arimathea and Nicodemus? They were great. They held responsible positions. Then, think of Mary and her humble act.

If each individual would examine his heart as he should he would undoubtedly see many things that needed to be done urgently. There are many misunderstandings, quarrels, evil reports, slights, jealousies, and other evils existing between brethren and neighbors and go on from year to year uncorrected. While in such a state we need to hear that message Phillips Brooks, the famous American minister of the last century, gave to his congregation. As he appeared one Sunday morning to address his congregation and saw them seated, ready to receive his message; saw their pleasant, smiling faces; and knowing what sins existed among a great number of them, he knew their Sunday-best respectability was just a mask. He wanted to say something which would strike the hearts of the offenders and when he spoke it was as though he spoke to each separately and alone. He said:

"You who are letting miserable misunderstandings run on from year to year, meaning to clear them up some day;

"You who are keeping wretched quarrels alive because you cannot quite make up your mind that now is the day to sacrifice your pride and kill them;

"You who are passing men sullenly upon the streets, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of those men were dead tomorrow morning;

"You who are letting your neighbor starve, till you hear that he is dying of starvation;

"Or letting your friend's heart ache for a word of appreciation or sympathy, which you mean to give him someday;

"If you only could know and see and feel, all of a sudden, that 'the time is short,' how it would break the spell! How you would go instantly and do the thing which you might never have another chance to do."

According to the report, that sermon had the desired effect. It accomplished what needs to be accomplished where such troubles exist. As the people left the church they spoke and smiled and shook hands with those whom they had previously avoided. Neighbors walked home together. They did just what they long had wanted to do, and they enjoyed doing it.

Life is short; much too short to cherish vengeful and malicious feelings. Learn to forgive. Try to forget. Be patient and understanding with the faults of others as you would want them to be with you. Do you hold a grudge? Destroy it now. Speak the kind word and do the kindly deed now, for time is passing and tomorrow may be too late—tomorrow you may be dead. Our alabaster boxes of love and tenderness will avail nothing if we do not pour them out.



Pour that precious fragrance on the child who needs that tender love and instruction.

Pour it out on the youth who is struggling with his problems and needs help to chart his course in life.

Pour it out on the adult who works under difficulty, or on the one who does well and from all appearances prospers. Your encouragement will help him to do better still.

Pour it out on the aging that the twilight of their lives may be brightened and sweetened.

Jesus required of His followers full devotion. From individuals He wanted their best love, more than one gives his parent, spouse, or child. Yet paradoxical as this may seem, when we give our best love and service to Jesus, that is, for His cause and His brethren, then we find that real love and joy wherever and with whomsoever we are. It all returns to us manifold.

There is a saying: "It is but little good you'll do, watering last year's crop." That is exactly what people do when they let their opportunity to do good slip and then when too late they mourn.

Time marches on! Life is ebbing away. We shall pass through this world but once. Any good therefore that we can do, or any kindness that we can show to any human being, let us do it now. Let us not defer nor neglect it, for we shall not pass this way again.

He was going to be all that he wanted to be—tomorrow. None would be kinder or braver than he—tomorrow. A friend who was troubled and weary, he knew, Who'd be glad of a lift—and who needed it, too . . . On him he would call and see what he could do—tomorrow.

Each morning he stacked up the letters he'd write—tomorrow;

And thought of the folks he would fill with delight—tomorrow;

And hadn't one minute to stop on his way—

"More time I will have to give others," he'd say, "tomorrow."

The greatest of workers this man would have been—tomorrow.

The world would have hailed him had ever he seen—tomorrow.

But, in fact, he passed on, and faded from view, And all that he left here when living was through Was a mountain of things he intended to do—tomorrow.  
Anonymous.

## What Must We Do to be Saved?

FROM time immemorial man has sought ways to escape pain, suffering and death. He has sought ways to gain a life beyond this present existence and has developed concepts of an ideal state in a world far removed from all that surrounds this present life. Many and varied are the records of various peoples of the past who had and many of the present who still have ideas of a life after death. In our civilized world today, excepting the atheistic societies, the belief in life hereafter exists to a greater or lesser degree. Somehow, somewhere man expects and hopes to be saved from all that afflicts and troubles him here.

Truly, it is well that men should be concerned, for we cannot escape reality; we cannot avoid seeing the facts; we shall not be exceptions to the rule. One cannot argue with facts and figures. We read the statistics and they are appalling. In the U.S.A. alone in the year 1956 there were 1,565,000 recorded deaths.

We cannot dispute with the serious-minded observer of the first century who, regarding the brevity of life, said, "You are a mist that appears for a little time and then vanishes" (James 4: 14). More and more we see the truthfulness of this statement. We creep into childhood, bound into youth, sober into manhood, and totter into old age. And what then? What, indeed, are our hopes or prospects of a life hereafter? What assurance have we that it will be well with us? What assurance do we possess that the hope we have of life (if we have any hope), is real? It is well that we heed the words of a sage of old: "So teach us to number our days that we may get a heart of wisdom" (Ps. 90: 12). It is well, too, that we heed the words of One who was the wisest of men: "For what does it profit a man, to gain the whole world and forfeit his life? For what can a man give in return for his life?" (Mark 8: 36, 37). Yes, what matters more than life? Are we willing to learn the wisdom that will bring life? Are we willing to seek life more than any pursuit that may appeal to us?

The wealth of the world cannot stay the hand of death. It helps to provide comforts and pleasures while life lasts, this is true, but in the end when one's days are passed it is of no value to extend life. On the other hand wisdom brings happiness. It is better than silver or gold, or jewels, and surpasses anything we may desire, for its rewards are long life and riches and honor (Prov. 3: 13-16).

### The Age-old Inquiry

This question, What must we do to be saved? has been asked by serious-minded men through ages past. It is, in fact, the greatest of all questions, for there is nothing as great as salvation. The prophets and teachers of Old Testament times taught the will of the Lord to the people and always those who inquired of them were given the course of action to take. In New Testament times the question is asked more frequently and therein it is defined to perfection.

When John the Baptist came preaching his message

of repentance and baptizing in the river Jordan those who came to him, many asked this question of him. First the multitudes asked him, "What shall we do?" Then came the tax collectors for baptism and asked the same question. And the soldiers also asked him the same. His message created in them a desire for a better life.

Later, when Jesus was teaching and doing works of healing among the people, among those who came to hear Him were many curiosity seekers. But there were also those who were serious and wished to take His message to heart. They wanted a better way of life, they wanted to draw nearer to God. It was these who asked Him, "What must we do, to be doing the work of God?" (John 6: 28). Or, as a certain one who came to Him on another occasion asked: "Teacher, what good deed must I do, to have eternal life?" (Matt. 19: 16).

Even Paul, the great apostle, though he was doing what he believed to be the work of God, when struck down on the way to Damascus, asked, "Lord, what wilt thou have me to do?" But perhaps this question was asked in the most striking manner by the jailer at Philippi where Paul and Silas had been kept prisoners. When the earthquake caused the foundations of the prison to shake and the prisoners' chains fell off, the jailer, frightened, asked, "Men, what must I do to be saved?" (Acts 16: 30).

It is well that we ask this question, and not only ask but seek the true answer. We may have sought the answer to this question and may feel that we have a satisfactory reply, and we may be living our life in a manner which we feel will merit salvation. However, multitudes of people have been deceived in the past and this is still the case. The sacred writers warn continually about the danger of deception for a man shall reap only what he sows. If one is misled by a false teacher that is no excuse. The Master cautioned: "If a blind man leads a blind man, both will fall into a pit" (Matt. 15: 14).

Like those who heard John the Baptist or Jesus or Paul, we need to have awakened in us a desire for salvation and an urgency to ask, What must I do to be saved? Life at best is fleeting. It is uncertain, and these days are filled with many cares and troubles. Yet this is our day of probation; this is our only chance to secure salvation. Where we spend eternity and what felicities we hope to enjoy therein can be gained only while we have this present life. Therefore we urge everyone to consider seriously this subject and turn to Him who alone can grant life and who has stated the way to life in His holy Word.

### God and His Handiwork

We accept workmanship as evidence of a workman. Our modern inventions are proof of skilled workmen. When we look at such things as transcontinental airliners, an electronic computer, an atomic-powered submarine, a telephone, a radio or any useful article in the home, we must admit that some mind conceived and developed the object of our fascination. We are forced to acknowledge that inventive genius has designed and produced these wonders and the thousands of serviceable devices we use.



To claim that no one designed or produced them but that they just came into being of themselves through the play of the forces of nature would be of all things ridiculous. Nothing could be farther from the truth. The facts declare that all creation has its creators; all design has its designers; all order and harmony have composers and directors.

In like manner we must admit the existence of an omnipotent and omniscient Creator. The visible creation all about us declares the works of an almighty Hand. It speaks a universal language and every one can hear or read it. We see the power of the Creator in the unchangeable order by which all creation is governed. We see His munificence in the abundance with which He fills the earth. We see His mercy in His not withholding that abundance from even the unthankful.

When the sacred writers wished to declare the greatness and the existence of their God, as contrasted with the dumb idols which were worshiped as gods, they always called attention to the facts of creation. We read such exclamations as: "The heavens are telling the glory of God; and the firmament proclaims his handiwork"; "Stop and consider the wondrous works of God"; "I made the earth, and created man upon it; it was my hands that stretched out the heavens"; "To whom then will you compare me, that I should be like him? says the Holy One. Lift up your eyes on high and see: who created these? He who brings out their host by number, calling them all by name; by the greatness of his might, and because he is strong in power not one is missing" (Ps. 19:1; Job 37:14; Isa. 45:12; 40:25, 26).

In this present day of enlightenment it is hardly needful to speak of the majesty of the heavens, for no one who is at all observing can fail to note their beauty and order. Then, too, the immensity of it all is appalling. Our tiny earth or the entire solar system for that matter are but specks when compared to the known constellations and galaxies. With the 200-inch telescope astronomers have photographed galaxies at a distance of two billion light years, and now with the introduction of the radio telescope astronomers can study the heavens at about twice that distance. In all that immensity of space they find no end to the heavenly bodies. Can we begin to understand the greatness of the Creator's mind who can call them all by name!

Nor is it needful to speak to convince men that in our sphere no known creation exceeds that of the human body. We sometimes speak of it as a machine but it is hardly necessary to say that none of the most ingenious machines set up by modern science can for a moment compare with it. Outstanding among its wonders is that it is self-building, self-stoking, self-regulating, self-repairing. The further we advance in our knowledge of it the more we wonder at the ingenious mechanisms which are crowded into its structure. We cannot understand it all; we cannot reproduce a single cell of it; but God designed and produced it, and set it in operation.

As with the universe, as with man, so also with all nature about us, everything bristles with interrogation. The Creator's hand is evident everywhere. It is this Being who calls man's attention to all these things and offers to him life and salvation. It is this Being who has the answers to the multitudes of questions we can ask. We should indeed be humbled before Him and raise our

thoughts to Him, the mighty Founder of creation, and exclaim: Infinite Being, can we frail mortals ever hope to fathom the mysterious depths of it all and to become a part of it eternally? The answer from God Himself thrills our being with joy, that this wondrous prize can be attained. It can be attained and the way by which this can be done He has stated in His Word.

### The Bible — Guide to Salvation

The Creator of heaven and earth and all things that are therein did not leave us in ignorance concerning our possibility of gaining life beyond death. In olden times He spoke to His people through His angels who were His special messengers. Now things are different. He has caused His servants of old to put His plan of salvation in writing and what they have written has been preserved for us. These writings, the Bible, furnish all that is needful for us to learn the mind of God.

The Bible is truly a wonderful Book, in whatever light we view it. Composed of many books, it is yet one complete, consistent volume. Written by men in every station of life—from the king to the shepherd—and scattered over sixteen centuries in its composition, it is characterized by a unity of spirit and uniformity of teaching which distinguish it from any production of man, and, among books, make it a marvel. The offspring of many minds, it is without parallel among the countless volumes of the library. There is no other instance of forty authors, living in different ages, combining without possible concert, to produce a book which in all its parts is pervaded by one spirit, one doctrine, one design, and by an air of sublime authority which is its peculiar characteristic. It is impossible to account for its existence upon ordinary principles. The Bible is its own best witness of the Intelligent Mind which planned its formation. The only truly rational theory of the Book is that supplied by itself (Heb. 1:1, 2), "In many various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son."

The presence of one supreme guiding Mind, inspiring and controlling the utterances of the authors, completely accounts for their agreement of teaching throughout. Equally remarkable is the fact that it has passed through so many centuries of storm and stress unscathed and uncorrupted; that amid the welter of sects claiming its authority, its doctrines stand pure and undefiled, as high above human thought as the heavens are higher than the earth. Only by Divine protection could such a thing be possible.

All this, and more, forces us to admit that the Book can be relied on and that it is all that it claims to be. Especially convincing are its fulfilled prophecies. One needs but to read the history of the Chosen People, the Israelites, to realize this. God through Moses had delivered them out of Egypt and established them as a self-governing nation. Yet he warned them again and again that if they disobeyed they would be destroyed, or scattered among all nations. Later, as they disobeyed Him and patterned after the heathens about them, God's prophets prophesied against them and of their final end. Their prophecies were fulfilled. Israel was destroyed. The Jews were taken captives for 70 years, and then after some 500 years, because they had not yet learned their



lesson, their city and temple were destroyed and they were scattered among all nations.

Consider the rise and fall of the four great kingdoms of earth. Daniel, a spokesman for God, foretold how Babylon, the great golden kingdom, would fall and how the silver empire of the Medes and Persians, the brazen dominion of the Greeks, and Rome represented by the iron of the image, would follow in their proper order. He foretold how Rome would be divided, and how eventually the Kingdom of God would replace all these kingdoms of men. And while great generals have tried to establish a world-wide dominion since, they have not been able to succeed.

Consider especially the forecast concerning the state of the world in these last days. There are tensions and strifes and rivalries. There are preparations for war and development of new weapons as never before. Jesus predicted: "And there shall be signs in the sun and moon and stars [political], and upon the earth distress of nations in perplexity at the roaring of the sea and the waves, men fainting with fear and with foreboding of what is coming on the world; for the powers of the heavens will be shaken" (Luke 21: 25, 26). Then note Paul's prophecy how people will be saying, "There is peace and security," at which time destruction will come upon them (I Thess. 5: 3).

Add to these prophecies the forecasts concerning all the evils that exist in the world today, the lawlessness, the immorality, the godlessness, the love of pleasures, the trouble between capital and labor, and we see an accurate picture of the world today just as the sacred writers were inspired to write. All of which proves the truthfulness of the Book; that the God who caused it to be written is able also to carry out His promises to His people; that the way of salvation prescribed therein can be followed with confidence.

Next Issue: THE MEANING OF SALVATION.

## The Challenge

The challenge comes  
To Christian men,  
The world demands  
New proof again.

Material might,  
With ugly mien,  
Defies the power  
Of things unseen.

The Church, the Book,  
Must stand the test,  
To show the world  
God's truth is best.

The cause of Christ  
Must suffer loss,  
If Christian men  
Bear not the cross.

No longer words  
Nor empty creeds;  
The world demands  
New proof in deeds.

## THE VALUE OF TIME AND KNOWLEDGE

(Continued from page 7)

ens our principles, confirms our habits, inspires in us the love of what is right and useful, and teaches us to look with disgust upon what is low and groveling and vicious.

"The high value of mental cultivation is another weighty motive for giving attendance to reading. What is it that mainly distinguishes a man from a brute? Knowledge. What makes the vast difference there is between savage and civilized nations? Knowledge. What forms the principal difference between men as they appear in the same society? Knowledge.

"What raised Franklin from the humble station of a printer's boy, to the first honors of his country? Knowledge. What took Sherman from his shoemaker's bench and gave him a seat in Congress, and there made his voice to be heard among the wisest and best of his compeers? Knowledge. What raised Simpson from the weaver's loom, to a place among the first of mathematicians; and Herschel, from being a poor fifer's boy in the army, to a station among the first of astronomers? Knowledge."

It was his unquenchable desire for knowledge of the Bible and his unremitting search for it that gave the Rev. L. T. Nichols the right to be called "the man of God" and the leader of His people in these last days. He read upon the pages of the inspired Volume that "all things that pertain to life and godliness" come "through the knowledge of him that hath called us to glory and virtue." Through a lifetime of intensive study he gained that knowledge which has rent the vail of religious darkness for all those who have eyes to see the light; and the arguments of the atheist and infidel against the authenticity and harmony of the Bible melt away like snow beneath the noonday sun, when confronted with the true Bible evidence which he alone was able to produce.

"Knowledge is power. It is the philosopher's stone, the true secret, that turns every thing it touches into gold. It is the scepter that gives us our dominion over nature, the key that unlocks the store-house of creation, and opens to us the treasures of the universe.

"God has given you minds which are capable of indefinite improvement. He has placed you in circumstances peculiarly favorable for making such improvement; and, to inspire you with diligence in mounting up the shining course before you, he points you to the prospect of an endless existence beyond the grave.

"If you have minds which are capable of endless progression in knowledge, of endless approximation to the supreme intelligence; if, in the midst of unremitting success, objects of new interest will be opening up before you; oh, what prospects are presented to the view of man! what strong inducements to cultivate his mind and heart, and to enter upon that course of improvement here which is to run on, brightening in glory and in bliss, ages without end."

To recognize what things you know and what things you do not know is wisdom.

If you do the best and most you can today, you need have no worry about tomorrow.

# Equanimity

LONG years ago we heard the call of the Master, "Take thy cross and follow me." In response to the call we forsook the lesser to achieve the greater. The goal which we sought, upon which we staked our life and hope, our all, is as real today as it was then. It is more real if we have been pressing toward it.

Now the years have come and the years have gone. We have experienced crises as individuals, nor can we expect the way to our goal to become suddenly and miraculously smooth. Only through much tribulation can we enter into our rest. As we look with steadfast and resolute vision at our coveted goal which lies beyond an unknown and unforeseeable future, and then cast a long and critical gaze upon ourselves, we can form but one conclusion: If there is one virtue above all others that we shall need in order to arrive, it is this—Equanimity.

Equanimity bespeaks to us of calm collectedness, of internal poise, regardless of external conditions. What we really are, we are on the inside; and strong internal powers will transcend and prevail over outward frustration.

There may be a few souls who are gifted with equanimity. Indeed there are those whose very presence breathes calmness and poise. For others equanimity may come easy. But for those among us who by nature are hot-headed, intense-spirited, impetuous, equanimity is acquired only in the caldron heated seven times, where the refining fires burn.

What words shall we employ to describe this virtue which we covet so fervently, and which we need so sorely? Perhaps the language of one of the ancients will contribute. If thou wouldst be possessed of equanimity, "thou must be like a promontory of the sea, against which, though the waves beat continually, yet it both itself stands, and about it are those swelling waves stilled and quieted."

Surely the Master of men answered to this definition of equanimity. He was unaffected by surrounding turmoil; yet the tempest, by its very beating and lashing against His great soul, was stilled and quieted. Equanimity is power which cannot be resisted. It is imperturbability, coolness and presence of mind under all circumstances, calmness amid storm, clearness of judgment in moments of grave peril.

A personal message from the apostle to us Gentiles comes to us of the latter days: "Let your power of self-control be known unto all men. The Lord is at hand" (Phil. 4:5). Perhaps he foreknew our special need, the need for constancy of purpose, stability of character, which in a word may be called equanimity. Often we have sung, "Though all men should forsake Thee, by Thy help I'll follow Thee." And often we have pondered the words deeply. When others suffer from indecision, lose faith in the triumph of truth, justice and right, here lies the test of equanimity. Are we unmovable like a promontory of the sea, or are we simply one of the waves—driven of the wind and tossed of the tempest? Wavering and instability in time of grave peril indicate our attachment to things human instead of things divine, to things temporal instead of things eternal, to man instead of God. We betray

ourselves to be out of touch with the Infinite. With the Almighty "there is no variableness, neither shadow of turning." His children will be like Him, unmoved and unmovable "though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

Contemplation of the Master's three years of public ministry reveals to us an equanimity unsurpassed by mortal man on mortal plane. Constantly there was the press of the multitude, scorn and derision from the scribes and Pharisees, immaturity in His closest followers. Yet He was always master, in full command of every situation. How did He do it? The answer is stated and restated throughout the Gospels. It was communion with the Father. We read of His continuing all night in prayer; again of His arising a great while before day and departing into a solitary place and there praying. O blessed, beautiful solitude with God in prayer! Never did an artist crowd more inspiration into a single painting than did Sallman in his scene of "Christ's Meditation." The day was new. Others no doubt were still in repose or planning for the discharge of a maze of temporal duties, but Christ was alone with God on the shores of Galilee. There in complete detachment from all that was of the earth He learned Heaven's will for Him. There the minds of man and God were fused in one. There in the fertility of prayer equanimity found its rootage. And there, alone with God at the altar of prayer, we too shall find that peace and self-possession which will sustain us through all the strifes and tensions of this mortal span.

O Lord, my God, let not my vision fade,  
Through all my days let me not lose my sight  
To see within my soul the wrong from right,  
Each motive as before You it is weighed.  
Lead me through storms, through trials unafraid;  
In times of stress to serve You with delight;  
In times of weal and when my days are bright  
Let never sin my secret heart o'ershade.  
For, Lord, I cannot bless a weary soul,  
Nor can I help my neighbor to be true,  
Nor can I serve and praise You honestly,  
Unless I keep my being in control,  
And watch that all I think and speak and do  
Is done each day with equanimity.

## Life's Highway

If you find every day . . . that in some little way . . . you can help other people in need . . . you are amply repaid . . . for the effort you made . . . and you live by a wonderful creed. For whatever you do . . . for a lot or a few . . . with a word or a deed or a smile . . . to the one you befriend . . . with the hand you extend . . . it's a lift on a tortuous mile. You may think it is small . . . not important at all . . . but it's big in the other man's mind . . . as he travels his road . . . with the kind of a load . . . that is lighter because you were kind. I am sure as can be . . . for it's happened to me . . . that when anyone gets such a lift . . . he will wish for a way . . . he can properly say . . . how he values so priceless a gift.

—Sel.

# Meditations

## On the Word

*"The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him" (Ezra 8: 22).*

This is just another way of stating the eternal truth that "whatsoever a man soweth, that shall he also reap." Even with the world of the uninstructed, who are not considered in the Eternal's plan, this is true to a very great extent. Like begets like; we get out of life no more than we put into it; everything has to be paid for in one way or another. But to the covenant-maker, those who have renounced the land of their birth and applied for citizenship in the Kingdom of Heaven, the rule is inexorable. It is a proposition that cannot be evaded or beaten, no matter how hard we may try.

Men and women have tried to beat it, of course. Through the ages they have tried, and they are still trying. "Whatsoever things were written aforetime," said St. Paul in Rom. 15: 4, "were written for our learning." In the vast and varied mass of historical matter, contained in the Scriptures we find numerous case histories, most of which will be found to be in the "loss column." This is not surprising, since the nature man inherits from his savage past requires a great deal of curbing, more than most people are willing to give. Any mother of any lively child will tell you that—books on child psychology to the contrary notwithstanding—"don't" must be used more than "do." Eight of the Ten Commandments are "thou shalt not's." The specific reason for citing so many specific failures is stated in I Cor. 10: 6, "Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted."

Very early in the day of salvation men began learning the lesson that "crime does not pay." Even for this life, where things are admittedly unequal, it does not pay. Witness the bitter cry of Cain, "My punishment is greater than I can bear!" He could have had eternal life, he settled for a fit of jealous rage. Crime does not pay.

When Abraham and Lot divided the rangeland, Lot chose the best for himself and "pitched his tent toward Sodom." Retiring from active pursuits, he made his home in Sodom. Life was undoubtedly easier than for his uncle Abram in the deserts of Canaan, but this luxury had its price. While he maintained his own integrity and escaped with his life, that was all he managed to save. As he fled, homeless and forlorn, to the hills while Sodom burned, he must have reflected that the price was too high; life in Sodom did not pay.

When Israel went out of Egypt, things went splendidly for the first few weeks. So long as they followed willingly the hand of the Lord was with them for good. Food and water were miraculously provided, deliverance from their enemies was unfailing. But when rebellion began, their troubles began. The great mutiny at Kadesh-Barnea brought a swift and stern judgment, from which there was no appeal. None of the evil generation should enter the promised land. In forty days more they might have

been in Canaan; now they must wander in the barren mountains of Sinai for forty long years. As the bones of the rebels began to whiten in the desert, the dwindling survivors must have concluded bitterly that stubbornness did not pay.

As mere history, the book of Judges might seem a dreary chronicle of petty wars, intrigues, massacres and general anarchy. But in the light of our text, it is a powerful moral sermon. "In those days there was no king in Israel, and everyone did exactly as he pleased." This is the result! The bright spots and quiet interludes of the period were when they were seeking the Lord. The people made their own anarchy and their own troubles when they forsook Him. Crime does not pay.

It was a strain to be good, even though it brought them deliverance and prosperity. So in an effort to "beat the game," to eat their cake and have it too, they demanded a monarchy, hoping that it would give them the temporal security they sought without the moral effort now involved. In his protests and his touching farewell address, Samuel the prophet points out to them that they were doing well enough under the theocracy, so long as they obeyed the Eternal's law, and that their motives were essentially wrong in demanding a change. A monarchy, he warned them, would be no bed of roses, and they would repent it. No use; they were determined. They wanted their own way, and they had it. They got their monarchy with all its problems, and its eventual ruin. To distrust and forsake the Lord did not pay.

The biographies of the individual rulers are warning lights hung above pitfalls which still exist. Solomon, for instance, who could have been one of the brightest lights in the galaxy of immortals, but who tossed it all away for forty short years of earthly magnificence, wrung from the blood, sweat and tears of a longsuffering people. For him too great prosperity did not pay. If he did not realize it in his lifetime, he cannot escape the final reckoning, for there is a future as well as a past and a present.

While many things are balanced in this life, it would be idle and untrue to assert that the law of compensation operates perfectly on this plane of existence. Time and chance cannot be denied; some people appear to have all the luck, while others are consistently unfortunate. Nature does not make all men equal, mentally or physically. Too often Right is on the scaffold and Wrong on the throne. "I have seen the wicked in great power, and spreading himself like a green bay tree. . ." But there is a day coming—a Day of Judgment, a day of final account, of reward for the faithful and punishment for the unfaithful.

At that solemn moment illusions and delusions will drop from the mind; the carefully nurtured self-deceits will be stripped away, and their naked souls will stand cowering and shivering in the full blaze of the pitiless light. Having fatuously rejected the Divine mercy, their only recourse is to Divine justice, before which they must fall by their own record. ". . . yet he passed away, and, lo, he was not; yea, I sought him, but he could not be found."

Then, if never before, they will realize—too late—that the law cannot be beaten. Then, if never before, they will acknowledge with useless tears that their rebellion, their unbelief, their self-righteousness, their dissimulation, their lukewarmness, their unfaithfulness of whatever description, did not pay.



# Your Questions Answered



## BIBLICAL PERSONAL CURRENT

Do you have a question? Personal replies to Biblical questions will be sent to any correspondent, and counsel will be offered on problems pertaining to the spiritual life. The MEGIDDO MESSAGE will publish only the most helpful discussions for the benefit of other readers. No names shall be mentioned.

Since we do not know when Christ will come, what value is it to know He is coming at all?

While we do not know the day or the year when Christ will return, we do know that His coming is near, and that while time seems to continue as in the past we have the assurance that the day of the Lord will come (II Pet. 3: 10). Inasmuch as the certainty of Christ's coming is well established Christians are warned to live always with a sense of expectancy. They are urged to be ready (Matt. 24: 44). Everyone who has this hope will purify himself (I John 3: 3) and will live in such a way that when ever Christ should come, be it soon or late, we will be ready.

I have difficulty in understanding Luke 14: 26. It seems to be entirely contrary to the teaching of Jesus. Please explain.

The passage reads: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

Jesus' ministry was one of love, kindness, mercy and justice. He would never command anyone to hate some one, much less one's dearest ties. The parallel passage in Matt. 10: 37 states simply that anyone who loves mother, father, etc., more than Him is not worthy to be His disciple. And that is the meaning. If any one will not suffer the loss of, or be willing to love Christ more than the dearest kin, he cannot be His disciple. The Greek word *miseo* means also "to love less." The true disciple will love Christ best of all and all worthy ones next. When our best love is given to Christ then our proper love is also extended to all others.

Some say that Jesus was God and base their assumption on Rev. 22: 13. I Tim. 2: 5 apparently contradicts. Please explain.

In Rev. 22: 13 Jesus says, "I am Alpha and Omega, the beginning and the end, the first and the last." In other words He is "the author and finisher of our faith" (Heb. 12: 2). He is the author in that He is the perfect example in whose steps we must follow. He is the finisher at whose hand we receive "the end of our faith, even the salvation of our souls" (I Pet. 1: 9).

Christ was not God. His nature is clearly defined in the text to which you refer, as "the man Christ Jesus." See also John 14: 28; Heb. 2: 7, 9, 16, 17.

May I have some information about the history of your movement and its present-day activities? Are there any other churches besides the one in Rochester?

The Megiddo Mission Church is founded on the teachings of the late Rev. L. T. Nichols (1844—1912). As a child he recognized certain discrepancies in the creeds of the churches. He learned to question every doctrine that was set before him, and to demand Scriptural proof. Intensive investigation led him to the conviction that the world had been turned from truth to fables as Paul prophesied (II Tim. 4: 3, 4); that the only source of truth was the

Word of God and not the creeds of man. His most vital discovery was the Almighty's requirement of moral perfection, purity of heart, absolute holiness, in order to obtain salvation. See Deut. 6: 25; Matt. 5: 8, 48; Eph. 2: 10; Phil. 2: 12; I Pet. 1: 15, 16.

The present-day activity of the church is the publishing of this paper, MEGIDDO MESSAGE, also the publishing and distribution of various pamphlets on religious subjects by the founder and his successors, and numerous publications for children.

In addition to the local church, which is the national headquarters, there is a newly organized branch in Abraka, Nigeria.

After Jesus healed the leper (Matt. 8: 2—4), why did He require that he show himself to the priest and offer the gift that Moses commanded?

Undoubtedly the people would hesitate to receive a leper back into society on the simple strength of the miracle. Therefore Jesus requested that the regular ceremony be performed by the priest as required by the Mosaic Law (Lev. 14).

What are the heavens and earth of Rev. 12, the site of Satan's habitation? Who are Satan and Michael?

Revelation 12: 7, 8 apparently refers to the last great conflict waged in the political and ecclesiastical heavens: Christ (Michael) against the dragon or powers of darkness. The dragon is cast out of power, Christ prevails, and establishes His Kingdom. This final contest between truth and error is frequently referred to throughout the Book and is termed Armageddon in Rev. 16: 16. See Ps. 2: 149; Rev. 17: 14; 19: 19.

It is obvious from the context that Armageddon does not destroy the devil or Satan but simply demotes him from heaven to earth, removes his authority. According to Revelation 20, under Christ's millennial reign the devil is bound, his activity restricted, after which he is destroyed forever.

What are the Scriptural specifications for women's attire?

"Women should adorn themselves modestly and sensibly in seemly apparel, not with braided hair\* or gold or pearls or costly attire but by good deeds, as befits women who profess religion" (I Tim. 2: 9, 10). Also Deut. 22: 5, "A woman shall not wear anything that pertains to a man." Christian women will be conservative in their dress; they will scrupulously avoid all extremes of fashion, excessively sheer fabrics, and form-accenting patterns, nor will they change simply because the fashion changes. As in all modes of practical Christianity, correct attire is in a narrow margin between two extremes: Women must guard heavily against pampering their pride and vanity; on the other hand, they are no credit to the cause which they profess when they appear in untidy, ill-fitting clothes. *Modest, sensible, seemly apparel* is the rule.

\* Braided hair. Phillips gives a more comprehensive rendering as "elaborate coiffure."

# Gems of Life for Youth

## DIGNITY OF LABOR

*"In all labor there is profit: but the talk of the lips tendeth only to penury" (Prov. 14:23).*

LABOR, either of the head or the hand, is the lot of humanity. There are no exceptions to this general rule. The high and low alike acknowledge the universal sway of labor. That which is thus the common lot of mankind and reigns with such universal sway cannot be otherwise than honorable in the highest degree.

Labor may be a burden, but it is also an honor and a glory. Without it nothing can be accomplished. All that to man is great and precious is acquired only through labor. Without it civilization would lapse into barbarism. It is the forerunner of all refinement. It is the herald of happiness, and makes the desert blossom as a garden of roses. It is labor that drives the plow and scatters the seed, and reaps the harvest, and feeds the hungry millions. It is labor that gathers the cotton from the field or the fleece from the flock and weaves them into garments, whether into purple robes of royalty or the plain man's suit.

It is by labor that man has risen from barbarisms to the light of the present and it is only by labor that progression can continue.

Let none feel disappointed that life becomes routine. The same wants, the same demands, and similar duties meet us on the threshold of every day. We look forward to some great occasion on which to display ourselves, some grand event in which to give proof of a heroic spirit, and complain of the petty routine of daily life. On the contrary, it is this succession of little duties—little works apparently of no account—which constitutes the grand work of life; and we display true nobility when we cheerfully take these up and go forward, content to "labor and to wait."

Men and women who have not learned to work are but poor creatures. They depend on others for support. They know not the thrill of pleasure experienced by him who carries difficult projects to a successful termination.

All honest work is honorable. If your occupation be not so high-sounding as you would like, still it is better to work faithfully at this until opportunity opens the door to something higher. Because you do not find just what suits you, to refuse to labor at all, to play the drone, is to act unworthy of yourself and your destiny. Neither is it beneath you to make yourself useful, regardless of what your position and wealth may be.

It matters not what a person's natural gifts may be, he cannot expect to attain in any profession to a high degree of success without going through with a vast deal of work, which, taken by itself, would rightly be called drudgery. That quality in man which, for want of a better name, we call genius, does not consist in an ability to get along without work, but on the contrary, is generally the faculty of doing an immense amount of work.

Young men think sometimes that it is not respectable to be at work, and imagine that there is some character of disgrace or degradation belonging to toil. No greater mistake could be made. Instead of being disgraceful to engage in work, it is especially honorable. The most illustrious names in history were hard workers. No one whom posterity delights to honor ever dreamed or idled his way to fame.

We see man's nobility, not in refined dress and adornments, but in the sinewy arm, roughened, it may be by hardy, honest toil. Exalt your adopted calling or profession. Look at labor as honorable, and dignify the task before you, whether it be in the study, office, workshop or furrowed field.

---

Let me but do my work from day to day,

In field or forest, at desk or loom,

In roaring market-place or tranquil room;

Let me but find it in my heart to say,

When vagrant wishes beckon me astray,

"This is my work; my blessing, not my doom;

Of all who live, I am the one by whom

This work can best be done in the right way."

Then shall I see it not too great, nor small,

To suit my spirit and to prove my powers;

Then shall I cheerful greet the laboring hours,

And cheerful turn, when the long shadows fall

At eventide, to play and love and rest,

Because I know for me my work is best.

—Sel.

---

"Your task—to build a better world,"

God said.

I answered, "How?

The world is such a large, vast place,

So complicated now.

And I so small and useless am,

There's nothing I can do."

But God in all His wisdom said,

"Just build a better you."

